

The Canadian Independent.

"ONE IS YOUR MASTER, EVEN CHRIST, AND ALL YE ARE BRETHEREN."

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Topics of the Week.

THE Congregational churches of Connecticut gave the American Home Missionary Society \$75,000 during the past year. In addition to this, they contributed over \$14,000 for their State Society.

BIGELOW & MAIN are reported to have published of the three numbers of the Gospel Hymns 7,600,000 copies; add to these all the hymns and tune books published, and it must be evident Christian people love to sing.

A COURSE of lectures in connection with the Duff Missionary Lectureship is now being delivered in Free St. George Church, Edinburgh, by Dr. Thomas Smith. The subject of the course is Mediæval Missions, from the year 500 to the time of the Reformation.

THE inhabitants of a commune in the Swiss canton of Tessin have demanded exemption from the tax levied for the support of the Roman Catholic Church, and, to the great indignation of the Ultramontanes, the federal tribunal has decided in their favour.

A CONGREGATIONAL house of worship is in process of erection at Leadville, Col., and a church will be organized and a good and gifted man sought for its pulpit. The Greely Congregational Church, Col., has made a contract for a convenient and tasteful brick edifice.

THE New Jersey Congregational minutes shew a list of thirty-one churches (eight of them in Pennsylvania, Maryland, District of Columbia, or Virginia), having a total membership of 4,685, with a net gain of fifty-three for the year; total charities, \$15,055; home expenses, \$67,802.

CONGREGATIONAL singing is not always an aid to worship. So thought the members of a congregation in London. A lady annoyed them by her singing in church, and would not stop when requested. She was brought before the police court and it was decided that she was liable to a fine of \$25, and two months in gaol.

THE trustees of the British Museum have just completed for publication the autotype *fac simile* of the New Testament and Clementine Epistles comprised in the fourth volume of the celebrated "Codex Alexandrinus." Only a limited number of copies has been printed. A *fac simile* of the first three volumes of the Codex, containing the Old Testament, is now in progress.

SIR MOSES MONTEFIORE, a well known Hebrew in England, is reported to be making large investments in Palestine in the expectation that it is to be restored to the Jews and occupied by them. The reputed wealth of the Rothschilds and other Jews and the embarrassed condition of the Turkish Government financially, encourage them to expect that they shall ere long again possess the Holy Land.

THE Young Men's Christian Association of New York city received a noble New Year's gift which must largely increase its attractions and usefulness. A bequest of \$150,000 has been made over to it from the estate of the late William Niblo, for the purpose of enlarging its library. Mr. Niblo had already given to the Association many choice and valuable works of art. This exceeds the original endowment of the famous Astor library, and will make it an honour to the city, as the nucleus of the most edifying and elevating libraries that are accessible to the public.

THE "Tribune" makes the following comparison of salaries: H. W. Beecher has \$20,000, Edwin Booth has \$100,000 a year, Dr. Hall and Dr. Dix \$15,000, E. A. Southern \$150,000, Talmage preaches for \$12,000 and Joe Jefferson plays for \$120,000, Dr. Stottis has \$10,000 and Maggie Mitchell \$30,000, Dr. Chapin has \$10,000 a year, while Miss Nielson has \$150,000, Dr. Cuyler works hard for \$8,000 a year, while Dion Boucicault has just finished a season at \$3,000 a week.

REV. JOHN R. McDUGALL writes from Florence, that he has just secured, at a moderate cost, a most central building in Venice, for the Free Italian Church work in that city. The principal entrance to the building is from the grand old square San Marco. Although the premises had been purchased for the Italian Evangelization, Mr. McDougall hopes that the Gospel will likewise be preached in English, in this easily found building, through the agency of one of our evangelical denominations, to the crowds of American and British visitors, who throng the renowned City of the Sea.

It is proposed in London to form a religious guild for persons connected with the press, "from the editor to the stoker's boy at the engine." The rules suggested are that members should pledge themselves to go to some place of worship at least once on Sabbath, and if possible, once during the week; to pass five minutes a day in private prayer; to be temperate in dress, speech, and food; to be friendly with those with whom they work; and if possible, to induce them to join the guild.

THE Nazarenes of Hungary, and the Stundisti and Molokani in Russia, have been of late attracting some attention. The Secretary of the Evangelical Continental Society lately remarked that it is difficult to obtain any exact and extended information respecting these humble believers. They seem to court obscurity, not from fear of disclosures that ought not to be made, but in consequence of the way in which they have sometimes been presented. There is doubtless among them some singularity of belief and practice; but they are sober, honest, and truth-speaking. They gather around God's Word, and seek to follow its teaching; they are keeping up the flame of truth which the Churches around them have well-nigh extinguished beneath a mass of ceremonies, or by a strong current of unbelief. There, on the steppes of Russia and the plains of Hungary, these communities form a spiritual power that is purging society of much of its foulness, and raising up a race of godly men and women who may yet prove to be the hope of the future.

THE Bishop of Manchester, preaching in the parish church at Eccles, referred to the subject of trade morality. He admired the protest with which the Manchester Chamber of Commerce with a just desire to vindicate the honour of Lancashire trade had sprung forward to the rescue and said, "There is no fraud in selling sized cloth." Who ever said there was? If a buyer of sized cloth knew that it was sized, and bought it as such, the Manchester Chamber of Commerce was perfectly right. If there was a demand for sized goods let the world have them. There could be no fraud between the Lancashire producer and the Bombay merchant, but was there no fraud between the Lancashire producer and those long series of transactions which conveyed that piece of sized cloth from the Manchester warehouses to the homes of the poor? Some reels of cotton had marks on them representing that they contained 250 yards, but that

was a mere conventional phrase between manufacturer and tradesman, and they were never supposed to contain more than 175 yards. But the poor seamstress had a right to say, "A fraud has been committed upon me," if the cotton did not measure 250 yards.

DR. DE PRESSENSE, has published a letter reviewing the year's work and its influence on France and its future. He believes that the Republic is more firmly established, that it tends to permanence, and that public tranquility can be reached through it more surely than by any other form of government. But he does not conceal the perils of the way through which France is passing, and he admits in clerical circles that hatred to the Republic has become more fierce and unrelenting, because envenomed by a clerical hate. The Ultramontane party is compact, is fanatical to fierceness, and is battling for power, may be for life. He anticipates stormy scenes when the debates on the educational question begin, and evidently feels that between the fanatics who are churchly and the fanatics who are positivists and atheists, the good cause of freedom may take great harm. This, however, he considers only as an episode in "that contest between Ultramontanism and modern society, which will occupy the closing years of the nineteenth century, and which will only be concluded when the separation of Church and State shall have entirely eliminated the political element from religious controversies."

THE "Times" says: "The sight Mr. Mackonochie is giving of a wilful and repeated disobedience to the law is very far from edifying. We offer no judgment on the mode in which he thinks fit to conduct Divine service; but his candles and his genuflections and his attire, and all the rest of it, are wholly out of place in a Protestant place of worship such as he has chosen to be the minister of, and they are contrary to the rules of the Church to which that place of worship belongs. But what seems most strange is, not that Mr. Mackonochie should choose to stand out against the law, but that he should be so long able to make his stand good. It is curious to find a judge almost in words confessing himself unable to enforce his own decrees, and sighing over his own powerlessness, actual and prospective. But Mr. Mackonochie must remember the cause of his escape. In none but an ecclesiastical court, and with none but an ecclesiastical offender, could the difficulty arise which Lord Penzance deplains. In other cases the police constable would intervene at once, and would enforce the sentence of the Court. A street preacher who was causing an obstruction would be even more summarily dealt with, and would be compelled to move on whether he wished it or not. If Mackonochie is secure against this sort of interference, if he is not forcibly removed from the pulpit he usurps, and is not thus compelled to give place to a legally appointed substitute, he owes his safety to nothing else but the desire which is felt to avoid a scandalous scene. In other words he relies on reverential feelings, which he nevertheless persists in outraging. The public, he well knows, would be shocked to hear of a scuffle in a church, and he can venture, therefore, to provoke a scuffle. No one will be found to tread upon the tail of his chasuble, however temptingly it may be trailed. He is safe, thus far, in the unseemly conflict he has entered upon. His triumph is simply that of the more unscrupulous of the two parties. He would be defeated if someone more unscrupulous still were to step into his place and to be beforehand with him in taking possession of the disputed ground. But what sort of triumph is it which is gained only because no other qualified person is to be found who would be willing thus to act?"